the size of a walnut is dissolved in about 1/3 liter of hot water and the drink is taken hot. It is supposed to cure constipation, inability to pass urine, irregular periods, and to further the discharge of lochia. In the same category belong the supposed effects of the so-called "stone sweat" which was mentioned earlier. 757 278

Their medicines for venereal diseases arouse as little confidence as the ones just mentioned. For protection against gonorrhea, [751] °!ga/ms, the man or woman rubs a knife tip's amount of a powder, which has been prepared from the roots of the °!garisab plant, °

> °When I am unable to mention the botanical name, I at least give the native designation which will be a help to later investigators. [28]

into a little wound cut to the right and to the left of the groin. They treat gonorrhea itself locally by dabbing the milky sap of the fresh leaves of a plant called °!gu/bi· b or °xam≠kxa/rab into the urethra. Or they dig up the plant and drink as much as possible of a hot infusion made of the crushed root.

It is recommended to syphilis patients that they drink a swallow of their own urine early in the morning. A tea made from the strongly aromatic [226] fleshy leaves of a Geraniaceae (as it seems) which smells strongly of turpentine is supposed to cure syphilis sores.

4. Magic

The medicinal art of the Hottentot is closely allied with magic. 755 Anyone who wishes to may become a doctor, called !gai·/aob or 756 magician. The Hottentot term is derived from the magic stuff, !gai/b, which he carries with him in a box. The vegetable ingredients of this stuff consists of roots of a most varied assortment of plants, the flesh and bones of different kinds of chameleons, elephant shrews, bats, and of a little bird of the family of Sylviidae (called ≠oregu) are dried, and placed sometimes in coarsely chopped form, sometimes pulverized in the raw fat of a billygoat, with which the magic box is filled. It is supposed to extract the effective substances from the various ingredients.

The magic box is also the Hottentot's poison supply. Whereas billygoat fat possesses only healing properties, the other ingredients are said to have a poisonous effect when secretly mixed with the enemy's tobacco or smeared on the bit of his pipe.

The box is also a soothsaying apparatus. A thread is placed in the fat. The end which sticks out of the closed box is lighted and held towards the wind. The direction of the smoke is followed by the Hottentot, if he does not know where he should look for a runaway cow or a lost companion. If he wants to catch up with a companion on the way to a meagre water hole so that he can water his oxen first, he ties a knot in the thread and lights it. Just as the glimmering fire goes out and is stopped, so his companion is supposed to be stopped until caught up with. Whoever has the reputation of controlling events in this way, is usually highly regarded as a doctor. Besides conscious deceit, medicinal magic has many procedures which are based on faith and perhaps work by suggestion. Pains in the head and limbs are charmed away by two rather large glass beads, !gai-/!a:/mra, which serve only this purpose. A thread is tied firmly around the head and the two beads are placed close together in the middle of the forehead. If in the course of hours they slip far apart, then the pain has to be gone.

[227] A Hottentot woman ties a loin chain, //nũ'i-b, made of round little pieces of ostrich eggshells, around her own or her child's hips for pains in the abdomen.

The so-called "fright illness" of children which supposedly manifests itself by the child fainting for no particular reason, gets its name !kxa/ns from the eland antelope, whose skin is highly prized as a cure for this illness. The skin is cut into small octagonal pieces and into strips 1/2 centimeter wide, dried, and made supple with eland fat. The cure consists in the following: a little piece of the skin, scarcely the size of a lentil, is turned to ash, pulverized with the fingernail, mixed into a swallow of milk, and fed to the child. The strap is bound around the child's breast as the illustration shows. When it falls off of its own accord several days later, the cure is considered successfully concluded. In the case that I knew about the magician received a goat in payment. [Picture. Fastening on the strips of the eland skin. In the neck region: Enlargement of the knot.]

Inadequate and irregular food, privations of all kinds, uncleanliness, premature sexual intercourse and excessive use of alcohol and tobacco are the principal destructive forces from which the Hottentot's body suffers. Tuberculosis (//noba·b) and venereal disease are extensive. Syphilis claims many victims.

1: Schultze--45A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

●755
284

[p.227]

Fastening on the strips of the eland skin. In the neck region: Enlargement of the knot.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

But *//Gaunab* also figures in the myth as the opponent of *Tsui //Goab*; and there it is further said, by the Naman, that "*Tsui //Goab* lives in a beautiful heaven, and *//Gaunab* lives in a dark heaven, quite separated from the heaven of *Tsui //Goab*", while the Korana told Wuras that *Tsui //Goab* lived in the Red Sky and *//Gaunab* in the Black Sky.[1] Two of the old writers, Valentijn and Wikar, also speak of *//Gaunab* as a "black chief", while Graevenbroeck calls *Damob* the "god of the underworld". The interpretation of this myth is difficult, as we have no further information at all about the two "heavens" referred to. Hahn reads into it a metaphor illustrating the change of day and night, and identifies *Tsui //Goab* with the Red Dawn and *//Gaunab* with the Black Night.[2] An alternative explanation, if we remember that *Tsui //Goab* is not only the rain-giver, i.e. the fertilizer, but also the creator, while *//Gaunab* is the cause of sickness and death, may be that the myth symbolizes the conflict between life and death. But this is mere speculation, as we need to know far more about the beliefs and practices relating to these two beings, and, it should be added, about the beliefs relating on the fate of the dead, before interpretations of their significance can be advanced with some prospect of accuracy.

Magic and Divination

In common with most primitive peoples the Hottentots have amongst them certain individuals who are specialists in the art of magic. Of these magicians, */gai aogu*, we have extremely little information. Nothing at all appears to be known about the method in which a person becomes a */gai aob*, or of the training he has to undergo. One of Mrs. Hoernlé's informants said that a child born with a caul might become a clever */gai aob*, if given the caul to eat whilst still young; others, however, said that such a child became a *gelo aob*, a seer.[3] It is not even definitely stated if these magicians are of either sex, or men only, but the fact that the name by which they are known is always written with the masculine suffix seems to imply the latter.

The name */gai aob* itself, according to Schultze,[4] is derived from */gaib*, the magic medicine used by these men in their work. This medicine is carried about in a small box cut from the horn of some animal. It is made up of vegetable ingredients taken from the roots of a large diversity of plants, and of the flesh and bones of various

[1] Hahn, *op. cit.*, 62–3. [3] Ibid., 126.
[2] "Social Value of Water among the Naman," 530. [4] *Nama-land und Kalahari*, 226.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

755 small animals, such as a species of chameleon, the shrew mouse, bats, and a small bird of the family *Sylviidae*. These ingredients are dried and cut up or ground to powder, and are then mixed with the raw goat's fat which fills the medicine horn and which is thought to absorb the effective principles of the other substances. The goat's fat has curative powers only, and is rubbed into cuts made in the patient's body, but the other ingredients, secretly mixed in tobacco or smeared on the mouthpiece of a pipe, can be used for affecting a person's emotions, as in love magic, or for injuring his health.

791 The principal function of the */gai aob* is to cure people who have
755 been bewitched.[1] He is considered as in some way connected with the */hei /nuu*—we are nowhere told how—and therefore has an immunity which ordinary people have not from the sickness caused by the */hei /nuu* or by their human agents, the witchcraft practitioners. This immunity he can impart to others, and so cure them of the disease, by inoculating them with his essence, as it were, which is contained in the dirt and perspiration of his body. He scrapes the dirt off as he requires it, and it forms an essential ingredient in all his medicines and cures. The treatment he follows when called in to a patient is nowhere fully described.[2] Generally, it seems, he first extracts from the patient's body, by massaging and sucking, the foreign bodies held to have been secreted there and so to be causing the illness. Then, to complete the cure, he makes cuts in the patient's body, into which he rubs some of the fat from his medicine horn mixed with dirt and perspiration scraped from his own body. Sometimes he gives the patient decoctions made from his medicines, and invariably the patient has to provide him with one or more slaughter animals, certain internal portions of which are necessary ingredients in the medicines, and the meat of which he keeps for himself.

791 As long as the */gai aob* uses his powers in this way for good,
754 he is much respected, and is an important person in the community.
823 But he can also use it for evil, and by resorting to witchcraft make people ill or kill them, instead of curing them. If it is suspected that he himself is causing illness, the community has a sure way of protecting itself from him.[3] Cold water is absolutely fatal to his power, and in ordinary life he never touches it on any account. Should it be decided that he has caused sickness or death among the people,

[1] Hoernlé, loc. cit.; Olpp, *Angra Pequena*, 93; Wikar, op. cit., 122–3; Schultze, loc. cit.
[2] The most serviceable account is given by Nolte, "Krankheiten und Heilmittel der Nama," *Deutsch. Kol.Ztg.*, iii (1886), 629–30.
[3] Hoernlé, op. cit., 130–1; cf. Idem, "South-West Africa," 27.

a special animal, a sheep or a goat, is slaughtered. The officiating person makes some cuts in the patient's body over the part affected. With a small horn he cups blood from these cuts, mixes it together, and adds some of the blood of the slaughtered animal. Next he scrapes some dirt from his arm and mixes it with the blood, to which he also adds the ingredients of the vegetable medicines. This mixture he finally rubs into the cuts. Till these have healed the patient must observe the customary */nau* restrictions: he must remain in the hut, he must not touch anyone with his hands, nor must he touch cold water or the pots. When at last the cuts are healed, the officiating person cleanses him in the customary manner, he puts on a set of new clothes and gives the old ones to his attendant, the usual purification meal is held, and the fire in the hut cleared away and renewed. Finally the reintroduction to the duties of ordinary life takes place in the usual manner, and the patient is free to mix with other people once more.

No other writer on the Hottentots mentions this particular grouping of diseases. It is implied, however, in Laidler's statement that there is a classification into minor and major troubles; but he adds that the former are treated by the herbalists, while in the latter the first step is consultation with the "witch doctor" (i.e. the */gai aob*) who is usually himself also a herbalist.[1] He makes no reference to the fact, explicitly noted by both Mrs. Hoernlé and Schultze, that certain diseases can only be treated by people who have themselves had the disease and recovered from it. Many writers, as we have seen, corroborate the calling in of the */gai aob* in case of illness, and it would seem that one of his ordinary duties is to discover the source of the sickness. His method of doing so is nowhere clearly described, although Laidler vaguely mentions divination by examination of the entrails of a slaughtered animal. Where the patient is held to have been bewitched, the */gai aob* also undertakes to cure him. His treatment in such cases, in addition to the "extracting" of the foreign bodies thought to be causing the illness, is apparently similar to that employed in the diseases known as */op*, since, as we have seen, the dirt scraped from his body is an essential ingredient in any medicine he gives. It is obvious, from what has just been noted, that he does not undertake the treatment of every kind of disease.

All this implies that more than one class of persons may be called to treat the sick and injured, the healer differing according to

[1] Op. cit., 433, 434.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

796 marriage, puberty, or bereavement rites, the new status has simply to be recognised, acknowledged, and the necessary steps taken to protect both the individual and society by receiving the man or the woman into the new group to which he or she now belongs. This is done by the preparation of a sacramental meal[1] in which only persons duly qualified are allowed to share. In the other group of crises, a stage preliminary to the sacramental meal is necessary. The !nau person has first to be identified with the new group by injecting some of the 'essence' of that group into him. This is done by making incisions in some part of his body, the part varying with the crisis, and injecting a concoction of which one ingredient is invariably some of the grease and dirt scraped from the body of the officiating person. This is the practice in remarriage, in the puberty ceremonies of the boys, in the reception into the rank of hunters, in the treatment of diseases which [753] are regarded as !nau, etc. For diseases the injection of the essence seems almost like the administration of an antitoxin. The next stage in both groups of crises is the renunciation of all that represents the old life, after a period, more or less prolonged, of complete seclusion. The individual must be reborn. There is a special cleansing[2] of the !nau person's body by the individual officiating, after which a totally new set of clothing is put on. The old clothes should be used only by the officiating person or someone else of the same group, though the tendency nowadays is to keep most of them for rough use. At the same time the house is thoroughly purified, and what might be called an "expiatory" meal is eaten. For this meal but one animal is killed, and of it none but the !nau person and persons who can no longer become !nau may partake. Finally there is the careful reintroduction to all the familiar daily tasks which have been so long laid aside, and so life begins again with all the solidarity of the new group behind its new member.

783 888 **Some details concerning the state of !nau.** It has already been mentioned that there are certain people who are immune from all the dangers attaching to !nau. This is of extreme importance, as it prevents the life of the community from being paralysed by fear of the dread consequences of tampering with an unknown and overwhelmingly great power. It might also be expected that this privileged class would have great authority in its hands, and there is every evidence that in the early days the older people in the tribe did have an exceedingly strong and important position, and this notwithstanding the well known fact that old people were exposed by the Hottentots. Even nowadays I observed that an old person keeps his power as long as he keeps his vigour and his judgment, though he is likely to have a sad life if times be hard and he is rather a burden than a help to the family.

I have observed only one instance in which animals, and none in which inanimate

[1] ≠Âs, lit. "killing". [2] For such a cleansing the word //aoaxa is used.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

753 among the herbs which are to be found in any particular territory are always some
757 which may serve as substitutes. But however powerful the remedy may be, if it is to be effective, it must always be applied by someone who has had the disease and been cured of it. The most effective medicine will fail unless used by the right person.

753 The chief diseases described to me as receiving this treatment are *//auta*, "paraly-
755 sis", *//khis*, "fever", *ǂúrub*, "varicose veins", and *!nomis*, a disease called lupus by my
757 interpreter, which I suspect is cancer. Whether in the old days people with some of these
164 dread diseases were effectively isolated, I do not know, though the Hottentots describe some of them as *ǂkhi //ôb*, "contagious diseases". Certain it is that today, especially in Walfish Bay, the people are eaten up with these diseases, though inland they appear to be less prevalent. The treatment, when carried out, is exactly similar to that described in the remarriage ceremony, except that there is one important point on which I find my information fails me. I cannot say definitely that the 'sacramental' feast takes place on these occasions. In one record it is stated that when varicose veins are being treated, the !nâoxûs of the goat killed is strung on a sinew together with the tail of the animal and tied round the ankle of the sufferer, just as in the remarriage ceremony it was tied round the woman's waist. But whether the goat is eaten in company, I do not know. I regret that my information is not unequivocal on this point.

756 Otherwise the statements are clear enough. Gottlief says, "when a man is sick
757 (*//ôp*) he is !nau, and must look after himself. He mustn't touch anyone with his hands, he mustn't touch cold water or the pots. When the cuts which have been made to inject medicine are healed (*/arî*), then the person who cut him must clean him with fat and milk mixed with cowdung; then he is taken to the well and has clay rubbed on his legs. He has also to take off all his old clothes, and give them to the one who cuts him. Then they say 'lanûts ke go'; 'you are clean.'"

/Arisib said, "Paralysis is cured by cutting and putting in the dirt of one who has already had it. It is no simple task to undertake to cure anyone, for if anything goes wrong the people are sure to think something has been omitted or not done right." He spoke feelingly after much experience. Other informers mention ingredients which are mixed with the dirt, the chief of them being *//auta hêip*, "paralysis stick", the ground bark of a little plant.

Hannah !Arratis had an adopted son, a boy of about eighteen, who had the disease called !nomis (lupus). She was most disheartened about him. She had had him cut four times by different people, on either side of the nose and in the nape of the neck, and had had !nomi hêip, together with the grease of these persons, rubbed in. All of them had had !nomis and been cured, according to Hannah. When I saw the boy, he had just come from his last treatment, which had taken place some distance inland. He looked very ill.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

Hannah said none of the people who had treated him so far had had the disease badly enough, hence all the attempted cures had failed. It is interesting to note here that this hom! hêip has to be treated with great deference. It is the root, which is astringent, (somewhat like ginger), which is used. When a person comes to the bush, before digging he must put down a bracelet, or a bead, or some little thing. If he fails to do so, the root will simply disappear. Later, if he divides it among his friends, the same process takes place; each must give some little thing for the piece received. I was warned to do the same when I received a piece lest all the virtue leave the root, even if it did not itself wholly disappear.

However it may be with the 'sacramental' meal, the purification meal certainly takes place when the fire is cleaned away and renewed. The reintroduction to the duties of life also takes place in the usual manner.

Peter Kolben, writing at the beginning of the 18th century, states that "if a Hottentot, man or woman, recovers of a dangerous sickness, 'andersmaked' is performed by killing, for the entertainment of the kraal, a head of great or small cattle, according to the circumstances of the family"[28]. This may be a feast similar to the one in which all partake when the ǂaxais leaves her kharú ǒms.

The purification of the survivors after a death. The series of rites connected with death have perhaps undergone more disintegration than any of the others described. They have been telescoped, as it were, into one another, so that often enough as many of them as remain are all carried out on the same day, after the burial is over. The old writers, of whom Kolben is the earliest and the most detailed on this point, state quite definitely that the hut of a deceased person was left standing with all the belongings, and that the camp or krsal was moved. My informers state that in the earlier days of their recollection the hut was always moved to some other part of the camp, whereas nowadays the hut as a rule is not moved at all. Several deaths occurred while I was at Walfish Bay, and one while I was in Berseba, and in none of these cases was the hut moved. Yet where an animal is to be had the feast takes place, and in any case the cleansing is done even now. After a death not only the immediate relatives are affected, but also the larger family circle, and there are interesting things to note in each case. If it is a husband who has died, the wife becomes !nau, but his relatives, brothers, sisters, parents, have also to perform certain rites before the ceremonial meal, and in a lesser degree all members of the kraal who take part in the proceedings. It will be as well to describe these purification rites before attending to the widow.

When the people come back from the grave, they all wash their hands in cold water

[28] Kolben's Hottentots. A translation from the High German by Medley,' London, 1738, p. 313. (The High German version is itself a translation of P. Kolbe, Caput Bonae Spei hodiernum, Nuremberg, 1719).

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

841 823 ways, which it is not necessary to mention here. When she is ready to come out, a matron, who has been a successful married woman, with many children whom she has reared, but who is now past the child-bearing age, and who has taken charge of the girl all through her seclusion at the invitation of the mother, enters her hut, cleanses the girl of all her Axa /urip, her child dirt. This is very thoroughly done, as I have myself seen, with melted butter and wet cow-dung, every inch of the girl's body being well scoured. The girl is then given a complete set of new clothing, and is led into the outer hut by the matron with whom she prepares a meal for the other women assembled [272 177] to receive her. Nowadays, it is tea or coffee she prepares, formerly it was meat slaughtered for the occasion. The matron must hold her hand as she takes the pot, and aid her with each thing she does. Soot from the pot is put on her forehead, and together the old woman and she eat a piece of meat prepared apart from the rest. So she is made free to cook and prepare a meal once more. Similarly, she must be reintroduced to all her daily tasks by the old woman. They milk together, gather wood together, collect roots and berries. Towards evening, when the usual time comes for getting the household supply of water, she goes accompanied by all the old women, the matron in charge of her walking just in front of her, another old woman behind, as they move along in single file. Arrived at the water, the matron takes wet mud from the water, rubs it on the girl's legs, and then she takes a branch and splashes the water over the girl. Finally, both of them take hold of the branch and strike the water. The matron then fills the girl's bucket and her own, puts one on the girl's head, and then the procession returns home. After this the girl is perfectly free to use water whenever she likes, except when she has her period. Nothing is said, so far as I know, when the girl is reintroduced to water, but when a widow is similarly splashed all over the old woman says: "!Gàra 823 [844] ●[755] dama góure ǂhaba ǂhabare "* (Don't get thin, get fat, fat as the ǂhaba tuber). In the case of a woman with a baby, it will be the older women who have looked after her who will free her from all her restrictions. In the case of a person with some disease, it will be the inoculator who will do it, but always the procedure is the same, so far as the water is concerned. When 823 841 I was in Windhoek, this last Christmas, a woman died on a neighbouring farm, but was brought in to be buried by her friends in the location. What the real cause of death was I do not know for certain: it may have been heart failure, as it was very sudden. The natives' account is quite definite. The woman had her period, yet started to do her mistress's washing in cold water. She just died on the spot! Several other instances I got in Franzfontein from women who had been working for

* ǂHaba is *Fockea damarana*, Schltr., an Asclepiad with a large tuber. 95 per cent of the weight is made up by a thin milky juice. The tuber is eaten raw. ǂHaba ǂHaba is a verb formed by reduplication from this noun.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

South African Journal of Science, *Vol. XXV, pp. 433-447, December, 1928.*

THE MAGIC MEDICINE OF THE HOTTENTOTS.

BY

P. W. Laidler, L.R.C.S. & P., D.P.H., F.S.A. (Scot.),
Medical Officer of Health, East London.

Read 4 July, 1928.

Abstract.

753 Graevenbroeck (1685) and Kolben (1736), who is supposed to have copied most of his information from the first named, 755 both give interesting accounts of the manners and methods of the Hottentot Medicine Man. There was evidently a classification, such as still exists in S.W. Africa and Namaqualand, of disease into minor and major troubles. Minor sicknesses were treated by the herbalists; in the major diseases the first step was consultation with the witch doctor. Divination by [787] examination of the entrails of a slaughtered animal was used. There were distinct differences in the treatment of women and [562] men. Much of the treatment was mere trickery such as sucking with the mouth of pieces of bone out of the back, and other such methods in which sleight of hand was useful.

755 All of the old observers from Graevenbroeck to Campbell in 1815, corroborate the noise cure, that is, that after medicines had failed, the patient was shaken, reproached for his intention of leaving this world by fair speeches and foul, and was thumped to keep life in him while the many helpers shrieked and howled. If he died during treatment, the noise was redoubled. After recovery an andersmaken or transition rite was undergone by the fortunate patient.

164 After the advent of the white man, small pox, measles and [171] less cleanly illnesses swept the country like plagues. Previous to the new comers' appearance, the common diseases were sore [846] breasts, ophthalmias and umbilical hernias, the last named due to the use of fat on the new born baby's umbilical cord which 757 retarded drying. Coughs appear to have been common, but there are no ancient Hottentot remedies for rheumatism, venereal disease, or tuberculosis; those for the last two diseases are of quite recent origin. Those used for phthisis are used on the score of analogy; the chief symptom is a cough, therefore, those remedies used for simple coughs are given. For the wasting of advanced tubercular disease there is to-day one outstanding [824] item, Kattendoorn root, the roots of which spread out horizontally beneath the surface of the ground, as do the veins beneath the skin of a muscular man. Therefore, it must, by Hottentot

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

Massage.

757 Where pain was felt, fat was rubbed in. If this was unsuccessful, then the doctor performed passes over the part
755 with his hands, and then let drop a piece of wood from the nose and asserted that it was out of the patient's flesh. (Campbell.) Plasters of fat were applied from a freshly killed animal, and motions made with the hands over the plaster, so that medicine was combined with magic. Should that fail, then incisions were made. Massage was, and still is, in common
[841] use, and is called P/kouroe. When women are behind their time with menstruation a rolling movement of the hand on the stomach is the correct method of treatment, and presumably it was a loosening motion. For pains and sprains, punching, kneading, and rolling are employed. P/koo is the transference of heat from a fire to the part affected by the intermediation
[842] of the hand, which is warmed and applied gently. In the case of the unfruitful woman, she is massaged downwards on the abdomen. If this does not produce the desired effect, then the P/gai aup may be consulted, and he may do the rubbing.

Surgery.

752 The Hottentots' knowledge of surgery was limited. They successfully reduced dislocations. The joint was rubbed briskly with fat and the limb then moved briskly up and down. For example, a dislocation of the right shoulder would be reduced by gripping the patient's hand as though about to shake, and then vigorously pulling him towards and then pushing him away from one. Campbell says that they tied splinters of wood around broken limbs and left them until the bone was firm again.

Amputation of a finger joint was common and possibly led to experiments upon larger limbs. Kolben states that the head of the joint of the finger was tied up with sinew, and then
[278] cut through below. To the raw surface, leaves of myrrh and sweet herbs were applied and tied on. He suggests that this method was used for the removal of larger limbs, and a skeleton found near Garies showed that a limb might be removed or lost and the patient live for at least a while afterwards. Our old Nama woman stated that the "old people," when a leg was badly broken, amputated it through the knee joint after tying a thong tightly around the lower end of the thigh. It is common knowledge that the native is an expert at disjointing
232 any animal. The operation of gelding animals, especially bull calves, was in daily use and was performed by bruising the testicles between two stones. The monorchism, so frequently
142 referred to by early travellers when writing of the Hottentots, was doubtless the application of the same method to male babies with the intention of reducing the number of twins born —once again a sympathetic reason.

9: Ten Rhyne D-5.(1673) 1933
FX13 Hottentot FX13
Cape Hottentot

000 Uxoribus, quot habuere viros, tot digitorum articuli a primo minimi digiti incipiendo abscinduntur. Polygamiae, *Muhammedorum* more, indulgent. [u]) Industria* gentis hujus ingeniis culta, non legibus. Sola vindicta illis est homicidii poena; ubi trucidati cujuscunque consanguinei percussorem persequuntur; neque quiescunt, nisi ultionem fecerint; repertumque itaque fustibus caedunt, telisve transverberant, occisum multis etiamnum ictibus ferientes. Caetera, sive adulterium, sive furtum, vitia non nisi talionis lege puniunt. Denique id sibi peculiare habent: si juvenis inter eos aegrotat, pinguem mactant bovem, futuri delicias convivii, atque, quae maxima opima sunt, exta cum omento aegrotantis collo appendunt, usquedum putrefacta decidunt, quae senex quisquam devorare debet. In successionibus haereditarium jus apud eos, praesertim apud *Essequas*, valet.

CAP. XXIII.

De Matrimonio.

Conjugium inire volentes suos *parentes* sollicitant, illi *Praefectos*, ut sibi integrum sit, ducere virginem; etsi nunquam, nisi bajulum, ad minimum unum, *bovem*, transportando cum suppellectili tugurio, unam alteramve lactariam *vaccam*, emulgendo *lacti*, *ovesque* decem vel duodecim, celebrandis sponsalibus repotiisve &c. possideant. Qui vero locupletiores, *Turcarum* ritu polygamiam exercent: atque iis si connubium non arriserit, nubtam

*I feel sure *industria* is a mistake for *iustitia*. Ten Rhyne in this sentence is simply transcribing Justin. See note [u]), p. 142. B.F.

---

304 [46]) This form of mutilation has already been discussed, see above, p. 63. a

628 [47]) Blood vengeance. ‖ *Kharab*, for the death of a near relative was a sacred duty to the Hottentots, down till within fairly recent times. Killing in such a case was no crime, and neither the chief nor the council had the right to intervene and punish the avenger for his act (cf. discussion in Schapera, *op cit.*, 345-6).

● 755 [48]) The treatment of sick people is described more fully by Grevenbroek, see below, p. 243. b A similar observation to that of Ten Rhyne was recorded in 1710 by Commissary Cnoll, who learned from some Hottentots, near the present Houw Hoek, that "in case of the very worst diseases, it is their custom to place

a [See 8: Dapper, this File, cat. 116, p. 63. — Analyst]

b [See 10: Grevenbroek, this File, cat. 116, p. 243. — A.]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

Their wives have one finger joint, beginning from the first of the little finger, cut off for every man they have [16]). Like the Mohammedans the Hottentots indulge in polygamy. The justice of the people is administered according to their natural impulses, not regulated by law. The only punishment is that for homicide. In this event all the relatives of the dead man pursue the slayer; they do not rest till they have exacted vengeance. When they find the guilty man, they club him to death, or transfix him with spears, and continue to inflict blows upon him when already dead. Other offences, whether adultery or theft, they punish only by the *lex talionis* [17]). Finally, they have this peculiar custom: if a young man among them falls ill, they slaughter a fat ox, which will shortly furnish a delicious feast; and round the neck of the invalid they hang the largest of the internal organs, together with the omentum, and leave them there till they fall off rotten, when they must be eaten by the old men [18]). In the matter of succession the law of inheritance prevails among them, especially among the Essequas.

CHAP. XXIII.

Marriage.

When they wish to embark on marriage they approach their parents, who then approach the chief, so that they may have full permission to marry a maiden. But they never do this unless they possess at least one draught-ox, for removing the hut with its furniture, one or two milch cows, and ten or twelve sheep to celebrate the betrothal or the bringing home of the bride, etc. But those who are richer practise polygamy in the manner of the Turks; and

---

a sheep on the ground, and to cut from it from time to time, in the presence of the patient, a piece of meat, which is given to the healthy persons. This meat is placed on the fire for a short time and consumed half raw, while the patient is vigorously smeared all over with the warm fat, torn out of a living sheep. In addition, the entrails of the beast are hung round the patient's neck, the treatment they believe will effect a speedy cure" (*V.R. Soc.* 5, 85). This rite (of which Ten Rhyne's description is but fragmentary), was not restricted to young men, as his statement would seem to imply, but was performed on all very sick people. His remark about the old men having to eat the rotten entrails which fell away from the neck of the patient is a ridiculous fantasy.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FK17

affection, or gratitude inspired by each. By this constant round of varied pleasures his appetite is freshly whetted. A disobedient wife he beats, one whose badness is beyond reform he puts away. S 595

If a woman bear a live male, the father makes her a present of a cow that is with calf, and the mother is instructed to rear the boy on her own milk and that of the beast; and he brings him up with due care, and sees to it that his property increases. If a woman bear a daughter, the husband gives the same commands to her as when acknowledging a son; but when the child is strong enough to be able of its own accord and unaided to allay its thirst from a vessel with milk, water, or beer, he forthwith joins the cow which he gave for the nourishment of his daughter, together with its calf, to the rest of his herd.[34]) The women lead a hard, rough life which produces barrenness; they are scarcely adolescent before they are effete. This is in my judgment the reason for the smallness of the population. S 562 593 853 S [842 145]

They worship the sun and value it highly as the author of all good. The moon they despise. They call the sun *sore*, the moon *cha*, the latter being also their word for dung. It seems as if they imputed to the moon all diseases of men and beasts, the inclemency of the sky, and the prevalence of disasters of every kind.[37]) When the moon is full, women who are in their monthly courses blame it for their illness. H 821 771 753 841

[The women stand up and part their legs to make water; the men bend their knees and almost touch their ankles with their hams. Neither sex breaks wind or belches. They express their disgust pretty sharply, and not without excuse, when they meet this fault in Europeans.[36])] They also condemn with curt and biting ridicule the precious necklaces of the Europeans, strung with a needle on a slender thread, bought for a greater price than the largest flocks of sheep, and having no other use, convenience, or value than that fictitious one that luxury provides. Yet they themselves sometimes banish or avert diseases by the power of entrails and intestines which they hang round their necks, and by the fat of slaughtered beasts, remedies greatly scoffed at by our countrymen. H 514 576 H [755]

---

[37]) On the Hottentot beliefs relating to the sun and the moon, see above, pp. 138, 141. (The Naman use the terms *sores* for the sun, and *//kxab* for the moon; and so do the Koranna, so that G. is obviously referring to the Hottentots. He is wrong, however, in stating that the same word is used for "dung" as for "moon." The former, in Nama, is *zoub*.)

[36]) The passages within square brackets are omitted by van Oordt in his Dutch translation of G.'s MS.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

000 Humorum acrimoniam, inflationes inflammationesque seu phlegmone(s), aliaque tubera, decumbentibus aeque feliciter ac nostrates cucurbitulis, ore exugunt: hoc modo Aram vix bilustri cujusdam Europaei filiolae verendis exsuxisse calculum phaseoli magnitudine, ex illius parentibus accipio.

Convalescenti salubribus jusculis pharmacisque corroborato, sacerdos sive haruspex omnem comam novaculâ abradit, postea illum viridibus foliis, nostratium salicis affinibus, sed minoribus, cutem corticemque malorum redolentibus, totum ab unguiculo ad capillum summum perfricat, mox calidâ aquâ, ultimoque persanatum frigidâ abluit: porrò una alterave ove, et si res pecuaria restituto sanitati ampla est, etiam bove aliove armento aut jumento ejus saluti perlitat, quem adipe hostiae delibutum, perspersumque pulvisculis herbae bochu, omentoque bestiae intorto, ejusque collo amuleti loco circumjecto, amictuque pinguedine inuncto, et bochu pulvere consperso sanum salvumque convivatorem dimittit, et in sostrum lautè soteriis cum amicis excipitur. Quae sit salutifera, quaeque sit herba nocens, earundemque vim apprimè norunt: recordor eos indicasse mihi florem, narrantes illo e terra pullulante, mulieres suas quotannis mense Septembri aliquot diebus, altum sopitas, gravique somno pressas, et quasi torpore obductas, veternosas catalepsi laborantes in multum lucem stertere. Tempestatum significatus post futuros ante pronunciant, nec siderum motus stellarumque discursum planè ignorare videntur, quod exemplo infra colligendum dabo.

---

751 752 755 ●

[44]) Scarification (followed by rubbing various ingredients into the cuts, i.e. a form of inoculation) and cupping are still practised among the modern Hottentots (*cf.* Schapera, *op. cit.*, 407, 409 ff.) The sucking to which G. refers is nowadays used chiefly in case of snakebite and similar injuries, to remove the poison, and also in such cases where the disease is attributed to the introduction by wizards and evil spirits of foreign substances into the patient's body. The magician massages the part affected and then sucks hard at it, to produce at last triumphantly from his mouth the harmful substances which he claims to have extracted in this way from the body of the patient (Schapera, 390).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.[73]) 323

Furthermore the inhabitants of the interior are very skilful in making closely-woven pails or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly water-tight. In the western parts Europeans have seen weels and nets (of native manufacture). 285 415

Both men and women cover their private parts with a sheepskin or some other kind of skin.[74]) Their hair is sprinkled over with various ornaments and gauds, including sea-shells, snail-shells, and many things cast up by the sea, their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is. 291 301 755 782

Hanging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures. 301

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell. 293 291

---

[74]) The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.